A WEEKES WORKE.

AND

A WORKE FOR EVERY weeke.

By *R. B.*

The third Edition.

LONDON,
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TO THE VERTVOVS AND RELIgious Ladies, the Ladie *Elizabeth Barkley* of Bruton, the Ladie *Elizabeth Barkley*, of Yearlington, and the Ladie *Anne Horner*; that wisdome which is from *aboue*; *that true peace, which is* from within; and the manifestation of both in the fruits of the spirit, to their perfect ioy.

AS I consider with my selfe how Mary *did make choice of the better part, I cannot but blesse God for the worke of grace: So* (Right Worshipfull) *on the contrary, marking the*

mad choyce of others, I follow the counsell of the Prophet Esaiah, I stay & wonder. Eue *had free-will, the choyce of an apple and Paradise was before her: God said,* eate not, *and liue: but* eate, *said the Serpent, thou shalt not die. The diuell was credited, God not beleeued: the apple was eaten, & Paradise lost: a miserable choice. But led she the way in this point of follie, and hath shee had no followers? What, none of her posterity to walk in her steps? Behold the* sonnes of God *chose the daughters of men, and forsooke the generation of the righteous.* Lot *left* Abraham, *and made choyce to dwell*

dwell in Sodome: Esau *loueth his bellie, and for a present messe of pottage selleth away his birth-right. The mixt people among the Israelites, rather desire garlicke, and onyons, and to sit by the flesh-pots of Egypt, then to eat that sweet Manna frō heauē. Yea, so mad are men in their choyce, as the Iewes from the highest to the lowest, cry out to haue a rebell, a theefe, a murtherer, euen a* Barrabas, *in stead of that iust one and innocent, Christ the righteous.*

As I haue stayed in my thoughts vpon these; so now should I wonder, *but that among our selues, I finde many as foolish, and as vnreasona-*

ble in their chusing. They esteeme more of pleasure, then of peace with God: they will sell godlines for earthly gain: they preferre profit before piety; worldly goods they like of better then heauenly graces: they chuse rather to rest vpon an idle conceit in themselues of saluation, then vpon the witnesse of Gods word, & a truly informed conscience; they wil plead rather custom, then diuine precepts; mens examples now for liberty in sinne, rather then the holy liues of the godly recorded in Scripture: most, in a word, chuse rather to be reputed religious, then so to be indeed.

But perhaps you (Ladies) will

will say, what of all this to you? Surely, that you beholding nature corrupted, and your selues, through Gods mercy, sanctified by grace, may in your more happie choyce, giue due praises heartily vnto God, who affoordeth you from aboue so much power and strength, that you may in some measure with holy Elizabeth, *walke in the Commandemẽts of the Lord; with religious* Mary, *sit down at Christs feet & heare his word; with that* blessed Virgin *Christs mother, ponder the words, and lay them vp in your hearts; with afflicted* Hannah, *poure out in your necessities, your soules by*

prayer vnto God; and with that deuout Anna, *serue God in fasting and prayers day and night.*

For this end and purpose, to further euery well disposed Christian, in the path that leadeth vnto life and glory; I haue now this third time published this Weeks work, & worke for euery weeke. *I haue presumed to send it forth vnder your names, not in any merit of the worke, but in my true esteeme of your godlinesse, and certaine perswasion of your good desires to please God; which the Lord encrease in you more & more with such inward comfort of spirit, as you may perseuere in euery*

euery good worke of grace, to goe boldly to the throne of grace, in euery ſtate and condition, to the end of your daies; euen ſo, Amen.

Batcombe Iuly 14.

Your Ladyſhips in all Chriſtian duties,

RIC. BERNARD.

A DIALOGVE BETWEENE IOHN the beloued Apoſtle, and his beloued *Gaius*.

Epiſt. 3. *verſ.* 1.

Iohn.

GRace be with thee (Noble *Gaius*) mercy and peace from God the Father, and from the Lord Ieſus Chriſt, the Sonne of the Father, with truth and loue.

Gaius. *Reuerend Father,*

 in

let this thy prayer, this day preuaile with God: for Grace *&* Peace, Mercy *&* Truth *in* Loue *I much long after.*

Iohn. Well may wee wiſh for theſe things, (friend *Gaius*) as the foundation of all good fauours with God and all good men.

Gaius. *Oh (my Lord) I thanke God, theſe things with me are of greater price, then any thing which may ſeeme moſt pretious with the world. For* Grace *maketh me acceptable to God:* Peace *comforteth mee within my ſelfe:* Mercy *from God affordeth me remiſſion of ſins, and* Mercy *from me, ſhewed towards*

towards others, maketh them both to pray and praise God for me. The Truth of God warranteth my course and way; and truth obserued of me, iustifieth my words and workes: Loue in God to me, procureth peace, bringeth forth mercy, and confirmeth truth; loue in our selues maintaineth peace, vrgeth to mercy, and bindeth one to another, and all vnto the truth. Therefore (Sir) doe I in soule desire earnestly after the same, but I cannot attain vnto that measure which I would. I hunger after the perfection of all true holinesse; but (alas) I cannot bee satisfied. I thirst after righteous-

neſſe, but (ah miſerable man that I am) who ſhall deliuer mee from the body of this death, which ſo much doth hinder mee in my heauenly progreſſe.

Iohn. I reioyce greatly (worthie *Gaius*) that I find thee thus well prepared for further inſtructions; bleſſed art thou for ſo hungring and thirſting after the beſt things, for thou ſhalt be ſatisfied.

Gaius. *My Lord, I am not ignorant (bleſſed be God for this knowledge of my ſelfe) that I am heere indeed in this preſent world, but not of this world; one as a pilgrime and ſtranger, without an*

any certaine manſion; hither ſent of the Lord for a time to bee employed in his ſeruice, and ſo to ſtay till hee call mee hence; which houre I waite for, looking for death daily, and the Lords comming to iudgement. And therefore I deſire to bee ready prepared, and to learn whatſoeuer may be needfull both for continuance, and encreaſe of grace in the way of life. Eſpecially ſeeing how the world groweth ſo on to worſe and worſe; and this our preſent age declining ſo faſt vnto wickedneſſe; leſt I bee intrapped, and become guiltie of the common ſinnes, and ſo periſh in the deſerued plagues.

Euill daies.

Iohn. Indeed (good Christian heart) wel mayest thou so tearme these our present times. Is not *pietie* turned by many into policie? *sincerity* by others into schisme? true *zeale* is decayed, *conscience* is now but a customarie fashion graced with conformitie: *faith* is altogether a formal seruice without fasting, without true feare of God and feruencie of spirit, without gratious words tending to edification, or good workes assuring vs of saluation: godly gouerment is grosly abused by couetous persons, and made a base course

course for filthie gaine: true deuotion is not knowne from Popish superstition; religion is held but an opinion, or a point of state, which is therefore often pretended, but seldome truly intended. For many indeed loathe the word of life; they loue riches, they reckon not of Christs righteousnesse; if they can enioy a present honour and prosperity, they will hazard heauen, and the eternall Paradise. Such profane *Esaus* will sell their future hopes for a present meale of pottage: if euer such Atheists haue recourse to God at

any time for mercy, it is then only, when they perforce come vnder the hand of his iuſtice. For where is that man, which, in onely hatred of the worlds vanities, in true deteſtation of his owne foule corruptions, vpon good aſſurance of life eternall, will in his health and higheſt proſperity begin heartily to ſing the ſong of *Simeon*, and to ſay, *Lord*, now *letteſt thou thy ſeruant depart in peace, for mine eyes haue ſeene thy ſaluation*, embracing Chriſt by faith, as hee tooke him in his armes?

Gaius. *Alas (my Lord)* this

this is our carnall ſtate, indeed in a fleſhly ſecurity, for the moſt part. For many haue a religion without the vertue of the ſpirit, and power of the word: they frame a God all of mercy, without terrour in execution of iuſtice: they imagine a Chriſt without a fan in his hand, to diuide the chaffe from the wheate to burne it, and without an iron rod, to breake the wicked in pieces. But what ſhould I thus complaine of others? Oh that I could pray and mourne for them, and amend my owne waies, which verily I deſire; and therefore doe I humbly craue of thee farther directions, how I may daily exerciſe

my ſelfe in true holineſſe and righteouſneſſe, that ſo I may auoid what is euill, and in the end find death aduantage vnto me, and the laſt iudgement, the day of my perfect redemption.

Iohn. (Welbeloued *Gaius*) this thy heauenly deſire, holy purpoſe, & moſt gratious affection, diſpoſed ſo happily to goodneſſe, doe cauſe me greatly to reioyce. It is a rare thing now a dayes, to find ſo humble a ſpirit in ſo learned a perſon; ſuch piety in ſo great proſperity: ſuch hunger and feeling of wants ſtill, in ſo great abũdance of grace. I know not

not whether I more admire thee, then loue thee: both are so high in degree in my thoughts and meditations vpon thee.

Gaius. *Reuerend Sir, I thanke you for your vndeserued loue; but I cannot cease to maruell, how my meane gifts and graces should bee esteemed of so great worth with you; when I know, that of my selfe I am nothing, and haue nothing but of God; that more strength of corruption is in mee, then power of grace; much more yet to bee desired, then I haue attained vnto, & wherein many thousands excell me.*

Iohn. Good heart, vpon

on this thy humility, the Lord in mercy looke, and will exalt thee, as he hath promised them that are humble and meeke.

Gaius. *If God be pleased to shew me mercy in any measure, I will acknowledge it his good grace without my merit. But may it please thee (thou holy man of God) to cease to admire my poore deeds, and no desarts; and with the eye of pitie to look vpon my great defects, and by thy gracious words instruct mee yet further how to demeane my selfe, that my wants may bee supplied, my present state of grace preserued, and by little and little, through prayer and*

and practice, good things may by Gods mercy bee encreased vnto the end.

Iohn. It pleaseth me well (good *Gaius*) though not to cease to admire thee, yet willingly to aduise thee (wherin I can) to the vtmost. Therefore for the present take this my counsell and aduice: thou shalt doe well to obserue these rules following, for the generall course of life.

Generall rules for the whole course of life.

First and aboue all, set God euer before thy face: thinke him alwaies with thee, present by thee, and earnestly looking vpon thee, iudging rightly, and as thou deseruest, iustly

to

to reward thee.

Secondly, behold his glorious Angels attending thee; perfect patternes of pietie, and all purity; in well doing they doe guard thee; through wickednes they flie from thee.

Thirdly, haue an awful regard to all Gods Commandements, omit no dutie; commit no iniquitie; feare to offend in the least sinne, and be zealous of euery least good worke; esteeme not lightly of any of Gods Commandements; iudge euery part of his will set downe in his word, worthie of all holy

holy reuerence, and that with obedience in feare.

Fourthly, in the matters of God, and holy motions, abandon thine own will; ſhut out carnall reaſon; ſeeke not thine owne glory, fauour, or praiſe of other in thy ſeruice to God; but onely reſpect his good pleaſure, and a conſcionable diſcharge of thy owne dutie.

Fifthly, haue alwaies a loue vnto the *Word*, a reuerend eſtimation of his *Miniſters*, and a religious care to ſanctifie the *Sabbath*; three things moſt vſually of a very prophane careleſneſſe, neglected & deſpiſed.

deſpiſed.

Sixthly, in what eſtate ſoeuer thou doeſt ſtand, take wiſely an occaſion from thence to become more holy towards God, to man more iuſt, and in thine owne heart more truly humble and gracious. If it be in abundance enioy thy wealth with thy brethrens welfare; ſupply their wants, by giuing freely, or lending in true loue. Thinke not thy ſelfe an abſolute Lord of thine own, but Gods Steward, who giueth, & can take away; looke ſo vpon the poore, as on thy ſelfe, who may bee in their ſtead.

ſtead. Make not riches thy hearts habitation, nor the power of reuenge vpon thine enemie, nor the prop to beare vp iniquity, nor as fuell to maintaine the fire of luſts, nor any euill whatſoeuer; but with thy riches honour God; doe therewith publike good, in maintaining *religion, iuſtice, truth, charitie,* and *euery good way*. If thou beeſt in honour, bee not puffed vp; contemne no inferiour, he may bee thy equall: preſume not to equalize thy ſelfe to thy better; acknowledge thy equall euery where, as thy fellow: and to ſuch rather

ther giue then take honor from. Pride is hatefull, but true humility (not a baſe ſpirit) is a badge of true honour. For know this, *that meanely borne are in place of honour euermore high minded, and of a more preſuming diſpoſition, with contempt of others, then the truly deſcended of ancient noble progenitors.* In aduerſitie, of what kind ſoeuer, take it from God alwaies thankfully; bee quiet and contented, looke to the Lords promiſes; and vſe all good & lawfull means for deliuerance; wait with patience; giue God glory; iudge it thy deſert; know

know thy offences; and ceaſe to ſinne. Euer being perſwaded, that thy preſent eſtate is beſt for thee, and moſt for Gods glory: and withall beleeue, that in the end thou ſhalt haue a comfortable iſſue of all thy troubles.

Seuenthly, liue to the world as a ſtranger, and as an enemie to thine owne corruptions. When thou ſeeſt other grow rich, enuie not their proſperity: but if they bee godly, reioyce and praiſe God: if wicked, admire Gods mercy, and pray for them. Think that what thou thy ſelfe haſt, is more then thou

thou well deſerueſt, or rightly canſt vſe, without Gods ſpeciall grace: the leſſe thou haſt, the leſſe account thou art to make. Striue to bee well pleaſed with Gods will and his diſpoſing of all things: & for this ende pray much and feruently; faſt often, but beware of hypocriſie: reade the holy Scriptures diligently, and that with all reuerence, attention, and faith: make them thy counſellours in all thy enterpriſes; thy comforts in aduerſitie, thy guide in proſperity, and the rule of thy whole life.

Eighthly, be much addicted

dicted vnto heauenly meditations, lifting vp thy heart vnto the Lord, sending forth spirituall eiaculations vpon euery occasion; *though prayers bee but short, yet may they pierce the heauens, by sighes that cannot be expressed.* If thou doe thinke of God, let it be with high reuerence to his Maiestie: speake of him with feare, as his glorious excellencie requireth. So know him, as thou mayest in acknowledging him, neuer dare to disobey his Commandements. Behold him in his goodnes to loue him, in his iustice to feare him: in

How to behold the Lord in his creatures

in his word to know him, and to beleeue in him. Behold him also in his workes, his *wisedome* and *power* in the workes of creation: his *mercy* and *iustice* in the worke of redemption: his *euer being* in our continuall preseruation. Acknowledge his *prouidence*, in prouiding for his creatures; his *strength* in the mightinesse of mountaines, and powers vnresistable; his *holinesse* by his Angels puritie, and his Saints piety; his *inuisibility* by the aire and strong winds; his *miraculous hand* by the Ocean sea; his glorious *Maiesty*

ieſtie by the brightneſſe of the Sunne; his *bountie* by extending his goodneſſe to euery creature; his *dominion* and *ſoueraignty* by his rule ouer the world; his *patience*, by not ſpeedily confounding ſome preſumptuous ſinners, yet his *iuſtice* in due inflicted puniſhments vpon others. His *beautie* by the heauens brightneſſe, the Sun in his glory, the ſhining ſtarres, the gliſtering gold, and the liuely colours ſet vpon his faire creatures full of admiration to the beholders. His *truth* by the performance of his word; his *ſtability*, by the certain

and

and vnchangeable course of things; and his *infiniteneſſe* by the earths roundneſſe, the heauens circumference, and the immeaſurable ſpatiouſnes betwixt both. Praiſe this God in all his proceedings: diſgrace none of his workes, magnifie his goodneſſe for the leaſt of his gifts: bee ſilent when hee croſſeth thee: feare, when he is vſing vpon his children the rod of his correction: but tremble at his wrath, in his worke of deſtruction, and euer ſubmit to the powerfull hand of his prouidence.

Ninthly, in the next

place,

place, with thy thoughts of God, fauour also the things that are of God; *that is*, his word and ordinances, ministery and magistracie, also all diuine truthes, though aboue all reason; likewise all holy motions, pressing downe the corruptions of thy heart; yea, sharpe rebukes for reformatiõ, shew patience in bearing of wrõgs, and manifest loue to the godly, though neuer so poore; and let their account of thee bee more esteemed of, thẽ the countenance of the mightiest, that bee enemies to goodnesse. Let mourning and

sorrow for sin please thee better then wicked mirth. Preferre Gods honor and diuine worship, before thine owne life, and al thy wealth. Hold it thy greatest preferment and glory to be a true Christian, and a companion to all that feare God, professing the truth with them in the way of life. Iudge it no disgrace to bee noted for zeale in religion, for following the holy Saints in true deuotion. But desire and striue to bee like the best; follow *Dauid* in feruencie; *Iosias* in tendernes of spirit, and a melting heart; *Barnabas* in charitie,

tie, *Nathaniel* in ſinceritie, without guile; *Moſes* in the ſpirit of meeknes, and *Ioſhua* in his reſolution to feare God, and that alone with all thine houſehold; and bee as *Cornelius* in his holy eſtimation of the miniſterie, and alacrity of ſpirit, to ioyne with the people of God. Step forward euer with theſe and the like, in the way of vertue, & that vnto the death, as holy Martyrs haue done conſtantly, & looke to the reward of glory in the end.

Tentlily, as thou art religious; ſo bee alſo righteous: ſerue God, and doe

Of our carriage towards men.

thy dutie vnto men: obey lawful commands of such as haue authority ouer thee. Looke on God in the Commander, and for a reward at his hands. Be of a peaceable spirit: offer wrong to none, & wrongs receiued, seeke not to reuenge: desire onely that which is thine owne; require y peaceably, which other withhold wrongfully; vse law, but as a moderator, and not as an auenger; hate no man, though he haue deserued it; by loue win him, and by thy weldoing hold him fast to thee: make account of thy neighbour,

as

as of thy ſelfe: let his honour bee thy ioy; his ſorrow, thy griefe; and his life to thee pretious, his chaſtitie preſerue, as thine owne honeſty: thinke thy good name touched, in the cracke of his credit, for the Goſpels ſake: wiſh him euer well; do as thou wouldeſt be done vnto. If in his abſence thou ſpeakeſt of him, let it be good; and in his preſence onely for his good. Couet not to bee preferred before him; that is, pride: not to haue his life; that is bloody cruelty: nor to ſatisfie thy luſt; that is filthie diſhoneſtie: nor to get his

goods, that is theeuerie: nor to take away his good name; that is worse then death. Though he dislike of thee; yet loue thou him: faile not thou of any dutie, albeit other doe not obserue thee according, as is meet. There is in thee, the more grace; and the greater praise thou doest deserue, when thou canst subdue thy passions, passe by contempt, neglect thy selfe, and reach other men their duties onely by thine owne weldoing. This will procure loue, make all thy paths peaceable, and get thee praise and due honour with

with men: if not; yet God seeth, hee will iudge, and plead thy cause for thee in their consciences, reuenge thy wrongs vpon obstinate enemies, and recompence fully thy goodnesse vpon thy selfe. Let this comfort thee against their vnthankfulnesse, and remember the end, obserue the commandement of loue, liue euer in daily expectation of death, & the reward of life, the crowne of glory, and by the helpe of Gods spirit, thou shalt neuer doe amisse.

Gaius. *O blessed Lord God! how do I hunger, to haue part in this blessednes! my soule is*

as the thirstie land. I perceiue heereby my great wants, and bewaile my imperfections. I see now the narrow way, and the straight gate to life, and feare. Ah how much is professed, how little practiced? I should vtterly despaire of my safety, but that I rest vpon Gods mercy, and relie onely vpon Christ his merits. Now the Lord vouchsafe mee his spirit, and the helpe of his grace, that I may be a true obseruer of all these things, thus to doe his will, thus to performe my bounden dutie. Oh (Sir) that I could in this manner liue towards God so in holines, & towards men so righteously: Oh that I might

passe

passe thus thorow this sinfull world, with that peace of conscience, with that ioy of the spirit, with that preparednes for death, & with that longing after our Lord Iesus his comming, which is gotten hereby, and which the very creatures doe groane for, and all the godly true repentants heartily wish for. Oh how grieuous is it now to mee to consider, how far I am from this practice of piety, especially when I doe weigh my owne weaknesses, and also want of grace to attaine to the due & full performance of this so conscionable a course? Oh what shall I doe? Oh what shall I do? I am so loden with

corruptions, and the world so full of tentations, compassing mee about with examples of wickednesse, that I feare my fall. He that seeketh goodnes, oh how little is he regarded! vertue wanteth praise, vice is not abhorred; innocency made a prey, iustice set to sale; sincerity reputed follie, and iust dealing is held the high way to beggerie. If yet for all these things I should disclaim the way of well doing, I should therewith loose the hope of heauen: if I should embrace vngodlinesse and vanitie, I am sure to be damned in hell. Ah (Sir) what shall I doe? Ah my poore imprisoned soule! oh that I were dissolued!

ued: let mee loose (O Lord) out of this prison of my body: O come Lord Iesu, O come quickly, and make an end of these dayes of sinne; I desire bee dissolued, and to bee with thee.

Iohn. Alas (good soule) what moueth thee thus to bemone thy selfe? thou art a happie Creature, and hast no such cause to complaine in this so sorrowful a manner. Comfort thy selfe (my heart) in that large portion of piety giuen vnto thee: thy desire in time shall bee satisfied, vpon thy lowlinesse, assuredly, the Lord doth look. Feare not to finde mercy

and

and fauour, he will refresh those that trauell and bee heauie loden. And therefore let vs proceed on, as wee haue done hitherto, & if thou wouldest know more, wherein I may enforme thee, demand, and I will make answere; shew wherin, and I will instruct thee, and the Lord direct thee in the way that thou shalt chuse.

The vse and end of this booke.

Gaius. *Sir, seeing I haue thus found fauour in your eyes, and that you iudge mee among the faithfull; I desire to be informed more particularly, how from time to time euery day, as* a worke for euery weeke, *during life, I*

may

may behaue my selfe religiously in the way to eternitie?

Iohn. Is it thy desire (beloued *Gaius*) to haue mee set downe, how thou shouldest exercise thy selfe, first in the morning, on the day time abroad, in the euening returning home, and in the night time awakening, and so in the end of the weeke, for a preparation to the Sabbath?

The sum and parts handled herein.

Gaius. *Euen so, this, indeed (Sir) is my desire: for hauing particular rules so set before me, I may the better vnderstand what to doe, more orderly goe forward, and according to the distinction*

ction of times, looke ouer dai-ly my precepts, till I become cunning by a conscionable practice: which the holy one *vouchsafe mee of his great goodnesse and mercy.*

Directions for euery morning.

Iohn. Euen so be it (my bowels). Now therefore awaking in the morning forthwith before other things, 1. Dutie. I. Consider how graciously God hath renewed his mercy towards thee, preseruing thee aliue in the night, and giuing thee (as it were) in the morning a new life, awaking thee (perhaps) by the voice of man, by the crowing of a cocke, by the sound of a bell, or o-

ther-

therwiſe, and opened againe thine eyes in darkeneſſe, to behold the ſhining light; for which mercy giue him hearty thanks and praiſes; and withall, deſire him to giue thee ſight to thy ſoule, as thou haſt light for thy body: and that as hee expelleth darkneſſe from thee, and affoordeth thee day light and Sun-ſhine, to the eyes of the body: ſo in like maner to bee pleaſed to remoue ignorance, that ſpituall darkneſſe from thy minde, by the light of his illuminating ſpirit, that thy ſoule by the ſun-ſhine of the holy Scriptures, may

may see how to walke in this vaile of teares, & thorow this darkenesse (in which the world lieth without sight of sinne, or remorse of conscience) vnto thy heauenly harbour.

2. Dutie. Meditations vpon our awaking.

Then secondly, fall to meditation, and *first*, how God can awake vs from the sleepe of sinne, and open our eyes, to see the light of the truth, either by extraordinarie means, or by ordinarie, and these weake, or more forcible, as it pleased him to awake *David* by *Nathan*, and *Peter* by the cocke; although wee haue slept as many yeeres

yeeres in sinne, as houres in our bed.

Secondly, that after a sleeping, though long, if there be life, there followeth a wakening: so is it with the elect, though they fall asleepe againe in sin, and lie therein a long time, yet because they are not vtterly without the life of God, they shall at length awake againe.

Thirdly, that as awaking in the morning by the day light, in the appointed time to arise, and men vp & in health, there is not by and by a returning to sleepe in bed againe; no more shall bodily

dily death seaze vpon any, there shall be no more returning to rest in the graue, in the day of the last resurrection.

Fourthly, that as a carefull husband, aiming at his thrift, is ashamed to lie sleeping in bed, as if it were still night, when the Sunne is vp, yea shining vpon him, and hee called to his businesse: euen so should euery good Christian carefull of saluation be ashamed to lie sleeping in any sinne, when the cleare light of the Gospell shineth vpon him, and is called vpon by faithfull Teachers to the performance

mance of his duties.

Fifthly, by thy rising vp, thinke vpon thy resurrection, which is twofold: first, from the kingdome of darkenesse, and our naturall corruption, to the true light and kingdome of grace; and of the *second* resurrection, from the darkenesse of the graue, to the heauēly light of the kingdome of glory.

Meditations in rising.

Sixthly, in arising vp without clothes, as naked; 1. consider how naked we be by nature of all holines and righteousnesse, when wee come into the world, so to bewaile our wretchednesse. 2. That wee shall arise

Meditations vpon our nakednesse.

ariſe naked at the laſt day, as *Adam* was in his innocencie. 3. That as in this bodily nakednes without clothes wee bee aſhamed, for the vncomelines therof, to bee ſeene ſo of men, vnleſſe wee bee fooles, or madde: euen ſo ſhould we be aſhamed to be ſeen of God, of his Angels, and of any good men naked, without the couering of grace and goodneſſe, becauſe of the filthineſſe of ſinne. And as none but fooles and madde men come naked before men; ſo do none but mad men, wicked fooles, and men deſperately leaud, liue naked

ked of goodneſſe before God, and his Church. 4. Think alſo, that thou ſhalt ariſe out of thy graue as thou doeſt ariſe out of thy bed, and ſo, indeed, appeare in iudgement.

Meditations in putting on of our clothes.

Seuenthly, being vp, & putting thy *rayment* vpon thee, meditate of theſe things. That as thou lookeſt for raiment for thy body; ſo muſt thou looke for clothing to thy ſoule, which is Chriſts righteouſneſſe. 2. That, as without a *band* thou canſt not aray thy ſelfe; ſo without faith, thou canſt not put on Chriſt. 3. That as *bodily raiment* is to couer our ſhame

ſhame (and not therefore to bee proud of it) ſo is Chriſts righteouſneſſe for to couer our ſinnes. 4. That as a *rayment* fitted vnto thee, then doth thee good, affordeth thee comfort, maketh thee comely, preſerueth thy body from dangers, which by walking naked it might be annoyed with, and thy ſelfe brought to deſtruction thereby: euen ſo Chriſt his righteouſneſſe, applied vnto thee, doth thee then good, affordeth thee cõfort, maketh thee comly before God, and is thy preſeruation, to ſaue thee from the burning wrath

of

of God for sin, and other perils of destructiō, which all that walke naked without it fall into, and perish vtterly. 5. That, as when thy *rayment* is on, thou dareſt then boldly bee ſeene, and go before men; ſo hauing on this robe of Chriſt, thou mayeſt come boldly to the throne of grace before God. 6. As thou doeſt prouide a *couering for euery part of thy body*, &, being able, doeſt beautifie thy clothes with other ornamēts: ſo labour for ſpirituall graces to euery part of the ſoule, and beautifie thy profeſſion with the comly ornamēts of

of good words, and good workes: adorne thy *eare* with the earing of attention to the word, thy *necke* with the golden chaine of *Peters* Euangelicall vertues; thy *hands*, with the bracelets of Almes deeds to the poore; let thy *white linnen* put thee in mind of inward puritie; thy other *outward rayment* of common honesty; thy *well shapt apparell*, of decent behauiour; thy *clenly going*, of auoiding spirituall vncleannesse; the *maske* (to one of that sexe) of modesty; the *long garments* of chastitie; the *mufler* of womanly silence; the *fan*, of

Christs

Christs fan, with which hee will winnow the wicked chaffe frō his Church to consume it with fire. Let thy *old garment*, put thee in minde of thy old habite in sinne cast away; and thy new rayment of thy better estate, and regeneration.

Gaius. *Surely I doe perceiue well hereby, that a wise and godly minded man, may make good vse to himselfe of many things which wee doe lightly regard, either through ignorance, or want of grace.*

Iohn. True it is (*Gaius*) that holy and sanctified meditations afford, as it were, food to the soule, e-

uen in those things which all men can vse, by nature and reason, for the benefit and beautie of the body, but few can make good vse of for the soule; with which yet, the godly mans mind is delighted, and thereof reapeth no small profit.

Gaius. *But (Sir) when I am vp and thus apparelled, what other good meditations may be made vpon the rest of my actions?*

Meditations in washing.

Iohn. As thou goest to wash, consider, 1. that as thy body needeth *washing*, so doth thy soule of cleansing. 2. That, as water washeth away the filthinesse

thines of the flesh; so doth Christs blood sinne from thy soule. 3. that, as therfore thou dost wash, because thou wouldest bee cleane, and hatest filthinesse: euen so, in hatred of sinne, and loue of puritie must we haue recourse to the blood of Christ, that we may be cleansed of all vncleannesse. 4. As thou hast washed to goe to thy meat; so be washed in innocencie to goe to the Lords Table.

Meditations in brushing & washing of clothes.

In brushing and making cleane thy garments, thinke that as thy rayment is subiect to dust, and other vncleannesse, in the

vse, or to mothes in lying still: euen so art thou thy selfe subiect to corruptions, both in trauell and rest. 2. That as thou canst not endure to haue thy garments dustie, or vncleane, but will brush them, to haue off the dust and filth, so shouldest thou not endure to haue the dirtie filth, or any dustinesse of sinne to cleaue vnto thee. 3. That as some spots and prinklings wil not off with light brushing; but need more forcible meanes, and therefore thou wilt vse rubbing, yea and washing too, if otherwise the dirt will not out;

euen

euen so, some sinnes will not off with easie meanes, but wee must vse rubbing & washing, that is, ardent prayer, and much fasting, & wash them with abundant teares of a penitent heart: yea and bring our selues vnto the fountaine of grace, & desire of God to rinse vs throughly in the blood of Christ, that throughout wee may bee purged and made cleane. 4. That as washed clothes need wringing, and also the warme Sunne to drie them againe, so needeth the penitent spirit, sory for sinne, and wrung with contrition, the comfortable

ble promiſes, of the warm Sun beames of the Goſpell, to drie vp his deepe ſorrow, and to refreſh the heauineſſe and ſadneſſe of his ſoule. 5. That as, when thou haſt beſpotted thy clothes, or els others haue beſprinkled them, thou yet doeſt not caſt them away deſperately, but vſeſt the beſt meanes to make them cleane, to vſe them againe: euen ſo, though thou through thy owne frailty, or Satan and the wicked by tentations haue beſpotted thy profeſſion & good name; yet deſpaire not, neither vtterly caſt of thy profeſſion and

and care of a good name, but vſe good meanes to recouer again theſe things by well doing.

In looking into a *glaſſe*, conſider, that as this is a meanes for thee to ſee thy ſelfe bodily; ſo there is a meanes, euen Gods word, by which (as in a glaſſe) thou maieſt behold thy ſelfe ſpiritually. 2. That as without a *glaſſe* thou canſt not ſee thy ſelfe, no more canſt thou know thy ſelfe without Gods word. 3. That as a *glaſſe* ſheweth a man his deformities to himſelfe, yet the man which wanteth eyes, cannot ſee how the glaſſe

Meditations in looking into a glaſſe.

doth set him forth; so, albeit Gods word shew to euery man his estate: yet, for want of the eyes of the soule (knowledge and diuine wisdome) men doe not see their corruptions.

4. That as a *glasse* is true or false, so doth it represent the person looking into it, if a true glasse, truly; if naughty and false, falsely and corruptly: euen so, there is a true glasse, Gods word, shewing vs truly our selues; also a false and corrupt glasse, which if we doe looke into, it doth deale corruptly with vs, not shewing our selues truly vnto our selues; such a glasse

a glasse is mans *corrupt reason*, *mens praises* of vs, the *traditions and doctrines of men* in wil-worship, the *wittie discourses of meere moralists*, in their Naturals, and such like; these bee all corrupt and false glasses, which we must not looke into to see our selues, but into the only *true glasse, the word of God*. For as a true glasse, 1. sheweth thy selfe to thy selfe, as thou art foule or faire without flatterie or deceit; so doth Gods word shew either thy faire graces, or foule vices without partialitie. 2. As thou delightest to see thy comely parts, and

so more to grace them; and as thou doest see thy spots, and lookest after them, that thou mayest wash them off: euen so, behold thy graces in Gods word, to delight therein, and seeke to beautifie them the more; as also thy deformities & spots of sinne, to wash them away. 3. As thou approuest of a glasse, and delightest to looke into it, because it is a true glasse, though it shew thy spots; so should wee allow of, & delight in Gods word, albeit it discouer vnto vs our iniquities and sinnes.

3. Duie. After these meditati-

ons,

ons, betake thy ſelfe to prayer; and caſt downe thy ſelfe before the Lord; craue pardon for euery ſinne: nights pollution, naturall corruption, dayes tranſgreſſion; deſire the ſpirits illumination, the direction of the word, the graces of the ſpirit, the protection of Angels, the helpe of his holy hand to beare thee vp in all thy waies, whatſoeuer thou putteſt thy hand vnto in the day following, according to thy vocation and courſe of thy lawfull calling.

In the morning is prayer.

Hauing thus called vpon God, take ſome time

4. Duie is to read the Scriptures.

to looke into Gods word, to reade some portion of Scriptures. As thou canst looke into a glasse euery morning, so haue a care to looke into the law of God, to see the state of thy soule, behold what thou art by nature, what by grace, what here now, and what thou mayest bee in the life to come. *Also* consider of thy place and standing, thy course of life & calling; what thy duties therein either to God, or to man: what charge thou hast vpon thee, whether of a child, a parent, a married person, a ruler of a family, a master, or of a seruant,

uant, a publike or priuate person, a pastor, or one of the flocke, a labourer, or tradesman, and so forth; and according to the seuerall respects, consider of thy dutie. By this glasse, looke into the order of thy family, thy conuersation with men, and thy dealings in the world; by it set modestly thy countenance, frame reuerently thy gesture, guide thy vnruly tongue, set thy hands on worke, and order thy footsteps; & so reforme whatsoeuer is amisse. If thou doest looke into it for thy attire, consider by this glasse of truth not on-

ly

Consideration of apparell.

ly how thy raiment doth become thee; but also how lawfull to be worne, how conuenient for thee in respect of thy place, degree, age, sexe, and habilitie: thereby to preuent iust occasion of giuing offence; and if yet thou wilt needs excell in brauerie, and goe with the best for outward garments; see that thou also be as readie to imitate the most holy in heauenly graces: else thou art but *the diuels ensigne-bearer*, lifting vp the standard of pride to thy owne confusion.

5. Dutie.

After all these things weigh seriously with thy selfe

selfe before thou goest forth, 1. What businesse thou hast abroad. 2. What warrant thou hast for thy intendments therin from God & his word. 3. How lawfull thy proceeding and act it selfe is in it selfe. 4. How lawfull vnto thee, what calling thou hast thereunto. 5. What means to effect it, what hope of a blessing, what honour may bee thereby to God, what good to others, what profit to thy selfe. Do nothing rashly, nor any thing at any time, against *religion, charity, publike peace, equitie, or common honestie*, lest thou sinne against

Godly considerations in going abroad.

gainſt God, againſt men and againſt thy owne ſoule.

To conclude, conſider that thy preparation to thy buſineſſe in thy Chriſtian calling, is a preparation to goe forth vnto the battell with thy ſpirituall enemies, and therfore forget not to keep euer within the *Citie*, the *new Ieruſalem*, the true Church of God, vnder thy *Generall* Ieſus Chriſt, guided by his *Vicegerent* his holy ſpirit, following his *Enſigne* the preaching of his word, hauing vpon thee the whole *Armour of God*, the *girdle* of veritie, the breaſt-

The Chriſtian Gariſon.

plate

plate of righteousnesse, the *helmet* of saluation, the *shield* of faith, on thy feet, the preparation of the Gospell of peace; in thy hand, or rather in thy heart, the *sword* of the spirit, the word of God: and vse all these with feruent praier; attend the *Ensignebearers*, the true Preachers of Gods word, displaying their colours, openly and liuely teaching the truth. Keepe with the *couert of Sword*, the fellowship of the faithfull, vnder the *Castle* of Gods gracious protectiō, being to watch, stand firme in thy holy profession, and abide in

thy

thy particular calling. Let the *Captaine* religion command thee, the *Lieutenant* soundnesse of iudgement in the truth settle thee, the *Sergeant* prudence order thee; let thy *Corporall* apprehension, set thy attention *Sentinell*, when thou shalt heare the *Gentlemen of the Round* comming, godly discourses and holy motions: keepe the *watch-word*, the witnes of Gods Spirit diligently; if thou shalt perceiue any secret *conspirators*, inward corruptions, outward tentations, make an *alarme*, let flie from thy heart spirituall ciaculations vnto Iesus Christ

Christ for aide against them. If the *common souldiers* corrupt reason, and loose affections begin to be disorderly, and to mutinie through vaine pleasures, against *Captaine religion*, complaine presently to the Generall the Lord Iesus, that by his Spirit he may suppresse them, and by the power of conscience keepe them in obedience, lest the terrible shot of thundering iudgements bring an vtter destruction: In all assaults fight valiantly, resist thy enemies with courage, and bee perswaded in the end of victorie; howsoe-

uer

uer for thy bodily life care not; neuer yeeld to thine enemies, but fight it out as a souldier of Iesus Christ to the death, rather then to bee taken and led captiue; for that is worse then a thousand bodily deathes.

6. Dutie. In being abroad.

Lastly, going forth thus well resolued, set God before thee; hide his commandements within thee; cleaue to the rule of his word; purpose wholly to do well; and endeauour it; take heede of ill intendments. Auoid ill companie, beware of ill counsell; fauour not thy owne corruptions; seeke not thine owne

owne will, aime principally at Gods glory, and thus goe forth in the name of the Lord, bee confident that thou doest goe vnder Gods protection, and expect a safe returne. For blessed is such a one in his going forth, and blessed shall he be in his returning in againe.

But if before thou godest out, or afterward (whē thou wilt) thou shalt receiue any bodily nourishment: consider these things, 1. That as thy body stands in need of food, so doth thy soule also. 2. That as hunger maketh meate pleasant, and for-

Meditations in going to meate.

ceth

ceth thee to looke for food, and to receiue it thankfully; euen so a soule hungering after grace, maketh the word pleasant, causeth vs to seeke it, and hauing it, to thanke God heartily for it. 3. As nothing maketh vs delicate in feeding, or to desire variety of dishes, and daintie fare: but queazie stomackes, or a custome in nice feeding, want of appetite, or weakenesse in digestion: so nothing but daintinesse and an appetite to varietie, weake spirits, yet withall full of proud conceits, fleshly apprehẽsions, itching eares,

want

want of good ſtomackes and hearts vnhumbled, doe cauſe the fine and delicate cooking of Gods word, and ſaucing it with the froth of mens wits, to make it fleſhly ſweet, and pleaſant to vaine perſons.

4. Conſider how thou canſt lay aſide thy worldly buſineſſes, thy pleaſures and profits to take thy bodily repaſt either at home, or as occaſion ſerues abroad, where thou mayeſt haue it; euen ſo ſhouldeſt thou lay aſide thy pleaſures and profits at times fitting, for to get food for thy ſoule, either at home or abroad: for

as

as food is necessarie for the bodie, so is the word of God preached for thy soule. 5. As thou knowest that food preserues not life without Gods blessing, and that the least crum may bereaue thee of thy life if it go wrong; and therefore doest thou pray to God before: euen so know also, that hearing and preaching of the word doth not giue, nor preserue the life of the soule except God blesse the same, yea the least mistaking in the chiefest points (if God preuent it not) may cause thee to erre euen vnto death. And

there-

therefore before we come to the word, let vs pray heartily to God for a blessing. 6. As thou wilt not sit downe to receiue food but with cleane hands; so come not to Gods word, or the Lords Table, without a cleane heart: and as thou wilt sit downe, if thou hast a good stomack, when meate is prepared for thee, laying aside thy businesse for a while; so indeed if our hearts bee good, whē the Lord hath prepared by his Ministers food for vs, let vs, as wee ought, lay aside worldly businesses a while, to heare his doctrine, words of in-

 structi-

struction, for our strength and edification.

Meditations being set at the table.

And being set downe at a feast, then let the *house* in which thou art, put thee in remembrance of Gods Church: the *Master of the house*, of Christ Iesus the head of his Church, and Lord of the feast; the *table*, of the Lords Table: thy *sitting downe*, the spirituall rest at the heauenly banquet: the *faire linnens*, of puritie; the *furnishing of the Table*, the variety with plentie of all things, of the things prepared for vs by Christ. Let the cleanly & decent seruice, put thee in mind of the pure worship

of God: the wholesome food of sound doctrine, the orderly placing of dishes, the orderly administration of holy things. The *servitours*, let them remember thee of Gods Ministers; the *bread*, of the word of God, and Christs body in the Sacrament; the *drinke* and wine, of the water of life, and blood of Christ; *milke*, of the principles of religion and catechizing; *strong meate*, of harder points of doctrine; *salt*, of the ministery of the word; *sauce*, of afflictiõs mingled with Gods mercies, to make them taste the better. The *cun-*

ning carning, and cutting vp of the food, of the right diuiding of Gods word; the *reaching of it cut*, of the giuing to euery man his part and portion; thy *hand*, of thy faith; thy *chewing* in thy mouth, of thy meditation in heart; thy *digestion*, of thy true receiuing of the word. Remember by thy companie, the communion of Saints; by their *talke together*, the holy conference; by their *idle speech*, the nature of vaine and iangling spirits; and by their graue and *sober speaking*, the wisdome of their words, which are wise in heart.

By

By the *muſicke*, (if any be) | conſider of the ſweet melody, in concord of louing hearts, liuing in vnity; and of the ioies in heauen, and mirth vnſpeakable; by the *chearing of the heart* with meate and drinke, cauſing thee to bee merrie, weigh the ſweet comforts of the word refreſhing thy ſoule making thee glad in the peace of a good conſcience, which is a continual feaſt. When thou *offereſt* of that thou haſt *vnto any*, let it put thee in mind, of the cõmunicating of thy graces, and gifts of heauenly things vnto others. When thou *receiueſt* wil-

lingly with thankes *what other offer* to thee, thinke how willingly and thankfully thou ſhouldeſt receiue the food & meanes of ſaluation from other, when any ſhall offer the ſame vnto thee.

Being refreſhed and readie to ariſe fró the table.

Being at length well refreſhed and ready to ariſe, thinke what a bleſſing of God it is to haue food to refreſh the body; and ſo in like manner to haue meanes of inſtruction to thy ſoule. Let him that giueth thankes in the end, call to thy remembrance, how the Miniſter giueth thankes at the end of the time of the publike worſhip,

ſhip, which thou art to ſtay for them, as at the Table for ſaying of grace.

To conclude this, as thou feeleſt ſtrength of body by taking corporall food: ſo labour to feele ſtrength of grace, by receiuing the food of the ſoule. And as thou perceiueſt that the body will famiſh, without nouriſhing of it daily; ſo the ſoule wil periſh where there is no viſion. And as thou canſt find in thy hart to bee at coſt for the bodily food, and canſt labour and go farre for it: ſo, ſuch a loue and hunger ſhouldeſt thou haue for the foode of the ſoule, that

thou ſhouldeſt willingly bee at coſt for it, to labour for it, to ſeeke it, as ſiluer, and to ſearch for it as treaſurie; that thou mayeſt come to the feare of the Lord, and find the knowledge of God.

Gaius. *Alas my heart is heauie, my ſoule is perplexed within me; Oh how wanting hitherto haue I been of theſe duties, and ignorant of theſe meditations. I confeſſe, I haue riſen without any true reuerent remembrance of God; a few prayers, perhaps, I haue made, more in ſound of words, then with ſighes and grones from an earneſt affection of the heart. But*

new

now haue I better vnderſtood how euery morning, I am to demeane my ſelfe; the Lord giue mee grace, what now I know, and thou (good man of God) haſt ſo largely inſtructed mee in, hereafter neuer to neglect.

Iohn. Comfort thy ſelfe (my bowels) thou haſt a large portion in the Lords inheritance, I wiſh chiefely, that thou mayeſt proſper, as well as thy ſoule proſpereth: thy beginnings in goodnes, thy deſire to encreaſe in grace, & thy faithfull endeauour to attaine thereunto, by Gods bleſſing, ſhall bring thee to perfection, and to

thy desired wish in the end.

Gaius. *Thou hast spoken (I thanke thee) comfortably vnto thy seruant: but if that I haue now obtained thy grace, and that I bee acceptable in thine eyes, before thou proceedest any further, I beseech thee to frame me a form of prayer for euery morning, as may fitly agree with my former meditations.*

Iohn. (Faithfull *Gaius*) I very willingly condiscend to this thy holy desire; if therefore it please thee, in this or the like maner, thou mayest frame thy prayer.

A Prayer for the morning.

Bleſſed be thy name, (moſt gracious Father, the Lord of life) for that thou haſt of thy goodneſſe and mercy thus preſerued mee this preſent night paſt; and haſt awakened mee, raiſed mee vp, giuen vnto mee comfortable meditations, and a moſt ſweet taſte of thy heauenly graces; Oh my Father, my Father, how is my ſpirit delighted with theſe celeſtiall ioyes! afford me ſtil, I humbly beſeech thee, the like meaſure of thy mercy daily, that I may euer feele theſe comforts, and neuer ceaſe to praiſe thy goodneſſe.

Indeed (O Lord) I freely confeſſe vnto thee, that I haue

haue lien in the bed of my corruptions, and ſlept in the darke ignorance of my mind, and therein tooke ſuch delight, as if thou haddeſt not ſent out the ſweet beames of the light of truth, and called me vp by thy faithfull teachers, I had yet remained in the night of miſdeeds, and periſhed in my ſinnes.

Sythen therfore (O Lord) thou haſt thus brought mee from darkneſſe to the light, and opened mine eyes to ſee that which before I could not diſcerne; cauſe mee now, I beſeech thee, to ſhake off al fleſhly drouſines, that in ſo broad a ſun-ſhine of the Goſpell, I may not, as careleſſe of ſpiri-

tuall

tuall thrift, ſloathfully lie downe againe in the ſinfull corruptions of mine owne heart: but ſo partake of the firſt reſurrection in the ſtate of grace, as I may enioy the bleſſing of the ſecond in the kingdome of glory.

I doe acknowledge to thee, how without thee, I am (O Lord) very miſerable, poore and naked, ſo as I am aſhamed to come before thee; but in mercy doe thou pitie mee, and clothe me with that faire rayment of Chriſt his righteouſneſſe, that I may be bold to draw neare to the throne of grace; this beſt robe by the ſpirit put vpon me, and giue me the hand of faith to apply

the

the same vnto me, that I may thereby be preserued from the heate of thy wrath for sinne, and escape eternall destruction. Giue mee grace (good Lord) to beautifie my holy profession with ornaments of grace, good words, and good workes; let mee neuer want the linnen of inward sincerity, nor the outward garment of Christian honestie, that I may be welcome to the companie of thy Saints, the onely comely creatures, whom thou (O Lord) hast washed and made cleane.

Wash me (O Lord) with them, for I confesse my selfe polluted with manifold sins, and that they stick so hard & cleane

cleaue so fast vnto mee, that I cannot be deliuered nor clensed, except thou (my God) by thy mercifull hand, the worke of thy Spirit, dost rinse mee in the precious blood of Christ. Surely, if it were not for the hope which I haue of thy gracious fauour, I should verily despaire of my saluation. For when by the glasse of thy word I see my selfe so vncleane, my corruptions also to be so many, and withall, feele them so strong in mee, I cannot but mourne with teares, and lament with beauinesse of heart, my present estate deseruing death, and iustly causing me to feare rather damnation, then to haue any hope

at

at all of ſaluation.

But there is mercy with thee, (O thou bleſſed God of mercy) to which I now appeale, humbly crauing at thy hands the ful pardon of al my ſinnes; behold (deare Father) the merits of my Redeemer, the price which hee hath paid to ſatisfie thy iuſtice, that ſo of thy goodneſſe, thou mayeſt be well pleaſed with mee, that my prayers may bee granted, and my requeſts, which I now put vp vnto thee, may graciouſly be heard of thee.

It is thy will (O Lord) that euery one ſhould haue a calling to walke in, and that wee ſhould performe ſuch duties diligently as do belong thereunto,

unto, now (Lord for thy mercie ſake) as thou haſt giuen mee a calling, and deſire to performe the charge laid vpon me therby; ſo, I do earneſtly beſeech thee, to help, guide, aide and ſtrengthen me therin; put vpon mee that whole furniture of thine, for my ſpirituall warfare, that I may be armed at all aſſayes, to reſiſt, & alſo to preuaile againſt all my ghoſtly enemies.

O Lord, thou knowſt well how manifold the tentations bee, which doe follow all thoſe that deſire to liue in, and by their callings religiouſly, and honeſtly. Thou doeſt alſo know, how I deſire like a true Iſraelite, to walke before thee in

in godly simplicity, and towards the world without fraud or guile peaceably; but Satan is so powerfull and often in his tentations, the world so full of deceitfull allurements, and my heart so weake, and vnable to resist, that (vnlesse thou by thy spirit doe aide me, by thy power defend mee, by thy word instruct mee, and by thy grace prevent mee) I shall vndoubtedly goe astray from my intended purpose of wel-doing.

O my God, helpe me, helpe me therefore (O my God). In al my iust proceedings protect me: make my good purposes prosperous, if it bee thy will, I heartily pray thee. Bend my

minde

mind euer to thy good plea-
ſure and will, that I encline
not vnto wickedneſſe, by ill
companie, ill counſell, ill ex-
amples of others, though for a
time they flouriſh by ill means

Make mee (O Lord) to
delight more in thy fauour
and loue, then in the gaine of
all earthly goods. Poſſeſſe ſo
my heart with vprightneſſe,
and true intendment of iuſt
dealing, and peaceable wal-
king towards all, in all my
courſes, that I may boldly
come to thee, and make thee
(my God) the Iudge of all my
actions.

Goe out, Lord, before me,
and let my eyes be this day as
at all times, euer vpon thee,
that

that so before I speake, I may consult with thee; before I do any thing, I may bee aduised by thee; that so in going out, and in continuing abroad, thy care may be ouer mee, thy prouident hand may helpe me, thy mercy also may couer me, that so, I may by thee returne home in good peace and safety, through Iesus Christ, our Lord and onely Sauiour, in whose name I further call vpon thee, for my self, & for the whole Church, and euery member of the same, in that holy forme of prayer which hee taught his blessed Apostle, saying, Our Father which art in heauen, &c.

Gaius.

Gaius. *For this (thou blessed seruant of God) I most humbly thanke thee; now if it please thee, proceed on to the second point, how I may carrie my selfe abroad on the day time.*

Iohn. Hold thy selfe (*Gaius*) to this mornings worke constantly; then go forth in Gods name, feare not, neither be faint-hearted, for the Lord is with thee.

Directions for the day time.

Walk as a Saint among men, striuing daily to perfection: let them as apparantly see thee to be come out of Satans house of bondage spiritually, as they can behold thee out of

of thine owne houſe bodily.

Liue in the light of Gods word, with reſpect vnto all and euery one of Gods Commandements, as thou doeſt walke with thy body, and ſight of the eyes in the ſhine of the Sunne.

Behold and looke vp often to the *heauens*, as thy eternall manſion; conſider of the *earth*, as but the place of thy pilgrimage, not any continuing habitation. Thinke of thy remoueall, prepare for a better home. Prouide for thy ſelfe with God; thereupon often ſet thy mind: but

vpon

vpon this world, vaine and fading away, no more thē needs must: knowing that *he, which is least intangled in mundane affaires, is most fit for God, and can with the greatest ease bid farwell to this world.*

Make all the *day time* the manifestation of thy graces; *thy talking*, the circuit of thy walking, thy *iust dealing* with men, the true triall of thy faith towards God: thy *painfull labour* in thy vocation, the ordinarie means of thy maintenance; be neuer either idle, or ill exercised.

How to behaue our selus

In thy conuersing with men, doe as thou wouldest

in conuerſing with others.

deſt bee done vnto; buy and ſell in truth and equitie, moderate by mercy, what thou mayeſt haue by law in extremity. Seek not gaine vnlawfully; neither that which may vndoe thy brother. Make no vniuſt prey vpō thy poore neighbours neceſſity: neither ſeeke aduantage vpon meere miſtakings in word or deed. Hee that truſteth thee, faile him not; fruſtrate not a hopefull expectation of thy goodneſſe. Secrecies in friendſhip reueale not; no though the partie become thy deadly enemie.

Be

Bee not haſtie to promiſe, but thy word being paſt, keepe it faithfully: deale warily, and yet liue innocently. In companie with perſons vnknowne, haue a wiſe reſpect to thy words and behauiour: and be religiouſly ſuſpicious: feare the worſt till thou know more; as thou ſhalt find men worthy thy loue, ſo afford it them, and therein proceed by degrees, and abide conſtant. Loue onely for vertues, and forſake not friendſhip becauſe of humaine frailties.

Intermeddle not in other mens matters; be no

busie body to speake or do without the compasse of thy vocation. If thou bee intreated to interpose thy selfe betweene parties, let thy words & aduice tend to peace, and iudge without partiality, be alike iust therein to friend and foe.

To conclude, so liue in the view of all, as none may iustly condemn thee, though some maliciously slander thee: so also as all good men may behold thee in thy iourney towards heauen, & as Gods steward in thy course ready at euery houre to giue vp thine account to the Lord, with a chearful hart.

Gaius.

Gaius. *Amen, amen, I beseech thee good God of Israel. For if euery man would thus behaue himselfe abroad, then would fraud and falsehood bee sent packing; oppression would be suppressed; cruelty would bee turned into Christian compassion, and friendly courtesies; biting vsurie, into workes of mercie; vniust gaine, by periurie, briberie, robberie, and symonie, into iust dealing, equitie and pietie. Wee should heare no more of hard hartednesse, extortion, malicious reuenging, the extremitie of iustice, the mischiefes of iniustice: for* all misse-deeds *would bee turned into* almes-deeds,

The good which cõmeth by mens iust and faithfull dealing.

and duties of loue, by which peace is preserued, and charity practised. And so, though wee were abroad, wee should neither offend, nor easily bee offended; and when wee bee returned home, wee might sit downe with ioy to meditate vpon Gods mercies, to sing praise to him, to conferre of the best things, & to bethink our selues in the euening how to prepare our selues to our nights rest; in which point also I desire to bee instructed. For hauing learned my mornings meditations, and the duties therof, also how to carrie my selfe abroad on the day, I would be glad (my Father) to know how to behaue

my

my ſelfe returning home, ſitting in the houſe, and going to my reſt at ſeaſonable houres.

Iohn. (Good *Gaius*) I perceiue thou art loath to break off, before thou haſt perfected the worke: it is my ioy to goe on with thee, being ſure that thou doeſt willingly turne euery good precept into a cõſcionable practice. When therefore thou doeſt returne home:

Directions for the eueing.

Firſt, giue thy ſelfe to meditation vpon theſe things, 1. That as the *end of the day* cuts off thy worldly buſineſſe abroad, and cauſeth thee to re-

Meditations in returning home.

turne home; euen ſo the worlds end ſhall cut off all earthly buſineſſes, and bring vs to our euerlaſting home. 2. That as *the ſetting of the Sunne*, and the darkneſſe of the night couering vs, doth make vs, that we cannot follow our callings abroad; euen ſo, by the declining of Gods grace, the loſſe of the light of truth, blindneſſe and darke errour poſſeſſing vs, wee cannot follow the workes of pietie, nor doe the duties of good Chriſtians. 3. That as after thy long *trauel and abſence from home*, yet thou doeſt returne again; euen ſo, there

is

is a time comming, when thou muſt, though heere ſtaied very long, returne to thy home, thy euerlaſting manſion. 4. That as thy houſe, being faire and pleaſant, they alſo which liue in it, louely, peaceable, and ioyfull at thy comming, doe much reioyce thy heart to enter in, and to ſit downe with them, hauing ſuſtained much trouble abroad; euen ſo, may it be great ioy to vs, after this miſerable life ended, to enter into heauen, into that pleaſant Paradiſe, and to ſit downe among that louely, peaceable and ioyfull company Heauen.

of elect men and Angels. And on the contrary, as mã hauing had pleaſures, honour, and all contentment abroad, returning
Hell. home, to a filthy houſe, the people in it moſt diſorderly, and nothing among them but wickedneſſe, & the puniſhments thereof, woes, miſeries, & much lamentations, as ſuch a man, I ſay, would be exceedingly caſt down to thinke that he muſt goe to ſuch a home; and it would be as bitter to him as death, to enter into his houſe; euen ſo will it bee to all ſuch as here liue in this world full of honour, plea-

pleaſures and riches, with all fleſhly and carnall contentment, whē they muſt needs goe to their home, euen hell, the harbour for all thoſe that liue and die irrepentantly, there to bee tormented with the diuels and his Angels for euer.

Secondly, being entred into thy houſe and ſet downe, then call to remembrance what God hath done for thee; what mercies hee hath ſhewed, what benefits beſtowed, what friends raiſed, what comforts affoorded, and ſo forth. And againe on the other ſide, what euils

Another duty being ſet downe.

preuented, what dangers auoided, how peaceably continued and preserued, and such like, that so the Lord for them may bee most worthilie magnified.

Consider what thou hast done, what duties performed, to see the continuance of grace, what duties omitted, and sinnes committed, to behold thy imperfections, and decay in goodnesse, except thou repent.

A third dutie at night.

Thirdly, after these things, take Gods booke into thy hand, reade it for thy selfe, & others, if thou hast a familie, & conclude with

with prayer, and a Pſalme of praiſes vnto the Lord. And withall, meditate vpon the *candle*, brought for thee to reade by, that as thou canſt not reade without light; no more canſt thou vnderſtand without the illumination of Gods Spirit. 2. As the *light of the candle*, being in our eye but a little light; yet giueth a great light to the whole houſe; euẽ ſo doth that heauenly enlightening of God, though it ſeeme neuer ſo little to worldly wiſedome, yet doth it greatly enlighten vs. 3. As while the *candle* is light, we can reade, and it

it being out, wee cannot ſee: no more can wee ſee heauenly things, if once the light of Gods ſpirit be taken from vs. So likewiſe meditate, that the word is as *fire*, which thou fitteſt by. The fire thaweth off froſtines, and expels cold: ſo the word melteth frozen hearts: it comforteth vs going to reſt; ſo doth the word, going out of the world: it trieth mettals, ſo the word doth men. It diuideth things, ſending ſome vpward, and leaueth ſome on the earth; ſo the word diuideth people, ſome ſending vpward, ſome leauing below, &c.

Fourth-

Fourthly, in *going to thy reſt*, thinke vpon the ende of this earthly toyleſomeneſſe, in the eternall reſt: in *putting off* thy *clothes*, thinke how thou ſhalt at length be vnclothed, and as thou art naked in a ſhirt, ſo ſhalt thou bee naked in a ſheet. Thinke alſo as thou ariſeſt naked in the morning, and ſo returneſt to thy bed naked in the euening: euen ſo cameſt thou naked into the world and ſo naked ſhalt thou returne againe.

4. Duties. Meditations in going to reſt.

Fifthly, in *lying downe* in thy bed, conſider thy *bed* as thy graue: thy *lying downe*, the laying of thy body

5. Meditations in lying downe.

body in the place of the dead; the *couering*, the earthly molds vpon thee: the *closing of thine eyes*, the representation of death: the *sleepe* possessing thee, deaths ceasing vpon thee: the impossibility to preuent sleepe euer, the ineuitableness of death: the *ringing* of the bell, the sound of the last trumpet. Thinke by thy companion in bed, of the dead with thee in the graue; & that two may be together, the one receiued, the other refused.

Consider how, as a *flea* in the bed may bite thee, so the wormes in graue shall

ſhall eate thee: as *ſleepe* taketh away all care of the world from thee; ſo ſhall death in like manner ſet thee free from the ſame. And as thou doeſt not feare to ſleepe, becauſe thou art in hope to awake againe: ſo be not afraid to die, for that thou ſhalt ariſe afterwards to life eternall.

Laſtly, as thou knoweſt thou haſt a ſoule awaking; though thy body bee ſleeping: ſo know, that albeit thy bodie lie a while aſleepe in the graue; yet thy ſoule euen then liueth and partaketh of ioy: let this be for thy comfort.

Thus

Thus by these thy heauenly meditations, thy last thoughts being so fixed vpon God and good things, before thou doest fall asleepe, they will cause thee to lift vp thine eies to the Lord, to entreate him to take protection of thee, (for he neither slumbreth nor sleepeth, which keepeth Israel.) These will preuent vaine dreames, idle fantasies, and prepare thy soule to better cogitations. Yea, thus graciously exercised, albeit thou doest lie down to rise againe in the morning; yet wilt thou so rest secure, and lie downe without feare, as one

one assured of life, though for this light thou behold it no more with bodily eies, vntil the day of iudgment. It is euer therefore best to haue thy mind full of godly meditations, in betaking thy selfe to rest: and it shall not bee amisse so to lie downe, as thinking no more to rise till the last day: the *preparation to death, doth not any whit sooner hasten it, but maketh it more comfortable when it doth come.*

Gaius. *Blessed is that man, that thus meditateth of his mortalitie: happie is he, surely, that thus prepareth to his rest; vndoubtedly hee*

shall

shall finde the sweet fruites thereof in the end.

But I now desire to heare of some godly directions, how to meditate in the night season, if happily I doe awake; but I thinke, I heard thee speak of prayer before I should goe to my bed; therefore as it hath pleased thee, to set me downe a forme of prayer for the morning, so I beseech thee, affoord me the like helpe for the euening.

Iohn. It is, indeed (*Gaius*) as necessarie to praise God, and to pray vnto him in the euening, as in the morning; and therefore hast thou well done to put me in mind hereof.

In

In the name therefore, & mediation of Christ Iesus, thus, or in some such like maner, mayest thou make thy prayers vnto the Almighty.

A Prayer for the euening.

Honour and praise bee giuen to thee (most holy Father, my most gracious Lord, and strong protector) which hast of thy great goodnes this day, both led me forth safely, and now brought me home in peace. This hath been thy mercy wholy, of which I haue abundantly tasted, blessed bee thy name therefore for euer and for euer.

I confesse to thy praise and glory, O God, that by thy light

light I haue walked, by thy power I haue been preſerued, by thy grace preuented from ſinnes which I might haue run into, from perils which I might haue fallen into, and by thy ſpirit haue I been directed in that, which hath been comfortable vnto mee, and wherin I haue cauſe to reioyce

Albeit I doe acknowledge, that in my beſt actions I haue ſhewed much humaine frailty, and not a little offended thy diuine Maieſty, in thought, in words, and in deeds; which yet, of thy great mercy, thou haſt paſſed by, and not laid vnto my charge, as thou mighteſt iuſtly haue done.

Now

Now (O Lord) I beſeech thee, ſo be ſtill gracious vnto me, for Ieſus Chriſt his ſake, and continue thy fauourable countenance, and bee euer with me; as heretofore, and this day paſt, ſo alſo the reſt of my life, & this preſent night now come vpon me.

Vnclothe mee, I pray thee, of my old raymẽt of vnrighteouſneſſe, and make mee to throw away all my vncleane ragges of filthie corruptions, that I may goe in the whiteneſſe of ſincerity and holines vnto my eternall reſt.

In the meane ſpace, giue mee the candle light of the truth to ſhine vnto me in this darke world, and make thy word

word as a fire to heate and enflame my affections with the loue of thee (O God) and all goodneſſe, that I may ſee the way, and go with a warm zeale of thy ſpirit, vnto my graue.

And ſeeing I came naked into the world, and ſo muſt lie downe naked, bringing nothing, neither carrying away any thing; Oh bleſſe mee from couetouſneſſe, and greedie cares of this fading world; If I haue but to liue, let mee bee therewith contented.

Put away from mee the feare of death, ſeeing it is but as a ſleepe, and cannot deprieue me of life. Yea, ſythen

I am mortall, make mee willing to goe vnto my reſt, that I may ceaſe to ſinne, and bee freed from the manifold tentations, and troubles which accompanie vs heere, that although my bodie lie in the graue aſleepe, my ſoule may aſcend vnto my bleſſed Sauiour, with whom I deſire to bee.

Sanctifie vnto me my reſt, keepe my minde in heauenly meditations, from vncleane, vnquiet and fooliſh dreames: and ſo refreſh me by the quiet benefit of ſweet ſleepe, that I may ariſe more chearfully & comfortably in the morning to the labours of my particular calling.

While

While I doe sleepe, watch, I beseech thee, ouer me; cause thy holy Angels to pitch their tents about me, that so I may rest, and also arise in safety, and therby be moued to laud and praise thee, still renewing my thankes, as thou doest renew thy mercies daily.

And now (Lord) going to my bed, I commend my selfe, my soule and body into the hands of thy fatherey protection, for thou art awake, when I sleepe, and thou onely art able to preserue mee. If it so please thee now this night to take my life from me, and to remoue me out of this vale of miserie, this doe (O Lord) of thy great mercy, pardon

me

me all my ſins, wilfull tranſgreſſions, negligences, and ignorances, euils committed, and duties omitted in any meaſure, manner, or any way diſpleaſing to thy Maieſty, and that for the death and paſſion, the righteouſneſſe, the merits and interceſſion of Ieſus Chriſt thy Sonne, and our bleſſed Sauiour, I humbly beſeech thee; and for his ſake take vp my ſoule to thy heauenly habitation, there to reſt, vntill I come wholly body and ſoule vnto thee, in that great day of the reſurrection.

But if it yet pleaſe thee, ſtil further to prolong my life; then I hartily pray thee (good God) of thy tender mercy,

herein to heare mee; that as dayes be added to the time of life, so graces may bee encreased; that as I grow in yeeres, so may I also bee fruitfull in good workes, encreasing in grace, to thy praise, my better preparednesse to death, and to my eternall comfort at the last day, the time of my perfect redemption, through Iesus Christ our Lord, to whom with thee, and that blessed Spirit bee giuen all honour, glory and praise of me and all thy people, as is most due for all thy louing mercies, past and present, for the future hope of eternall blisse, this night and for euermore, Amen.

Gaius.

Gaius. *Now, if it please thee (my Father) proceed to the next point, and shew vnto me, what meditatiõs I should haue in the night season, if it happen, that then I should awake.*

Iohn. Let it, 1. put thee in mind of awaking from sinne, as thou hast awaked frõ sleep, that thou perish not by death. 2. Thinke also how God can make men which are dead in the graue, to liue againe, as easily, as hee hath made thee to awake out of thy sleepe. 3. By thy sudden awaking, to consider how suddenly thou mayest bee raised vp and summoned

Meditations vpon our awaking in the night.

to iudgement.

Of darkneſſe.

Secondly, by the *darknes* of the night, *firſt*, thinke of the ſpirituall darkneſſe, in which natural men ſinfully and deſperately doe ſleepe, to pray that God would open their eyes, to ſee the wonders of his law: *then* of the *vtter darkneſſe*, into which all ſuch impenitent ſleepers ſhall bee caſt, to moue thee to mourne for them alive, that they may not bee damned when they bee dead; *further*, by this *darkneſſe* ſo comfortleſſe, behold alſo their comfortles eſtate; for as they cannot, which are in darknes, ſee either

either themſelues, or o-thers, or their way, or houſe, or friends, or enemies: no more can men in ſpirituall darkneſſe, know thēſelues nor the Church of God, nor diſcerne the godly from the vngodly, nor the way of life, from the way of death: nor foreſee perils, or the pit prepared for them, no more then men which remaine in darkneſſe can ſee to auoide the dangers, which they may fall into, vntill the light doe againe ſhine vpon them.

Thirdly, (if thou canſt) cal thy *dreames* to remembrance, by their *vanitie*, of dreames.

iudge of thy leuity; by their *vncleanneſſe*, thy filthineſſe; by their *idleneſs*, thy fooliſhneſſe; by the *furie* in them, thy madnes; by their much *vncertainty*, thy wauering and inconſtancie; the delight in their *deceits*, thy eaſineſſe to bee led by deluſions; the *fearfulneſſe* in them, thy timorous heart; the *ſeldome thoughts of goodnes*, thy much delight in wickedneſſe, and little care of godlineſſe.

Fourthly, in the ſilent night vpon thy bed, it is good to fall into an examination of thine owne heart: it is the time freeſt from

from disturbance, in respect of outward impediments, thou mayest haue with thy soule free and peaceable conference. By a true and serious search, thou mayest finde out thy selfe, and so bee better knowne to thy selfe, and the more thou art acquainted with thy owne corruption, the more wilt thou bewaile thy wants, and seeke after the grace of sanctification.

Fifthly, in thine inclination to sleepe againe, note thereby how a man may awake from sin, through Gods mercy, and yet bee readie to sleepe againe in

ſinne, by his owne infirmitie.

Sixthly, before thou ſleepe againe, commend thy ſelfe in ſome ſhort prayer to God, according to the former meditations, and ſo aſleepe for refreſhment, taking ſo much as may ſuffice nature, for more ſtrength of labour, but not to ſatisfie the fleſh to grow thereby lazie and luſtfull.

Gaius. *Oh what conceited Laodiceans are we! wee, out of an ordinarie profeſſion in any meaſure aboue our brethren, hold our ſelues full of deuotion; wee iudge our ſelues goodly Chriſtians; rich in*

in graces, flowing in goodneſſe, lacking little to perfection; but, alas, now I ſee by the neglect of theſe things, that we are wretched and miſerable, and poore, and blind, and naked: & I confeſſe that the Lord hath cauſe to rebuke and chaſten vs, except wee ſpeedily grow more zealous and amend.

Iohn. Indeed (*Gaius*) men are too wickedly careleſſe of a holy conuerſation, and how to keepe a good cõſcience towards God & man. Men ſeeme to hate ſo very much popiſh ſuperſtition, as they neglect altogether Chriſtian deuotiõ; it is iudged

enough to bee no Papist, though otherwise a man bee little better then a very Atheist in all his courses.

Gaius. *Right so (my father) such as see it, may lament it, but not remedie it; I pray for better vnto him that can reforme it. But leauing this, proceed on, I beseech thee with mee, as thou hast begun, and come to the last particular, how I may make my selfe readie for the sanctifying of the Sabbath.*

Iohn. I perceiue that thy heart thirsteth after grace, the Lord more and more perfect the same so happily begun in thee.

First,

First, beſides theſe things before mentioned, carefully haue in remẽbrance euery day the Lords day, to keepe it holy when it commeth; therefore foreſee thy buſineſſe, neglect no ordinarie labour, order thy worldly affaires ſo, as that day bee ſet apart for the ſpeciall and publike worſhip of God, that ſo thy deuotion bee not hindered, nor the day prophaned: *hee hath vtterly loſt the power of religion, that is careleſſe of the Sabbaths ſanctification.*

Directions for a preparation to the Sabbath.

Secondly, in the end of the weeke, iudge by this holy courſe of thy growth in

in religion, of the death of ſin, the ſtrength of grace, of thy contempt of the world, and of thy deſire to bee with Chriſt: for by a conſtant courſe in this daily exerciſe thou ſhalt ſee theſe things more and more to encreaſe vpon thee, if, indeed, this worke for euery weeke, without formall and cuſtomarie hypocriſie, in a holy and conſcionable reſpect of thy dutie, bee religiouſly and conſtantly performed.

Thirdly, conſider how thou haſt paſſed ouer ſo many dayes, the allotted time for worldly labours, and

and ſo haſt brought the weeke to an end, that ſo thou mayeſt meditate of thy ſhortening of thy daies, and drawing nearer vnto iudgemẽt. Alſo how thou haſt ended daies and weekes, and ſo ſhouldeſt end thy ſins, and as times renew vpon thee, and yeeres encreaſe, ſo ſhouldeſt thou be daily renewed in minde, and bee encreaſed in goodneſſe; that ſo the longer thou doeſt liue, the better thou may bee; more holy to God, more vpright to men; more ſpiritual, leſſe worldly, more deſirous of immortality, leſſe regarding vanity;

vanitie; ſo liuing as thereby leauing a bleſſed name to poſterity; ſo dying, as thou mayeſt enioy a better life in eternity.

Fourthly, with the reſt of thy former daily deuotions, and euery nights exerciſe and godly meditation, going to bed, adde to this night theſe two conſiderations. That the week is as the end of the world, and the ſeuenth day following, as the eternall Sabbath, when all the elect of God ſhall be aſſembled to worſhip him for euer and euer.

Gaius. *Reuerend Sir, although thus be ended the duties*

ties and meditations for the ſixe daies in the weeke, yet is not this worke for euery weeke *fully finiſhed. One thing remaineth, of which, though many haue ſpoken, I beſeech thee ſay ſomething, and ſet downe in a few words how I may behaue my ſelfe vpon this day of reſt to ſanctifie it, and to keepe it holy vnto the Lord.*

Iohn. Friend, and faithfull *Gaius*, thy deſire is good, and I cannot but condeſcēd to thy requeſt, to make vp this ſo little a worke for him that readeth it, which yet will bee a moſt holy labour to him that practiſeth it. Concerning

ning this, thou art to know three things; *first*, what to doe, before thou goest to the assembly, *then* how to demeane thy selfe there; and *thirdly*, how to behaue thy selfe afterwards.

3. Things to bee knowne for the keeping of the Lords day holy.

Gaius. *What am I to do, I beseech thee, in the morning?*

Iohn. Thou art not only now to performe thy euery day mornings deuotion, but thou must make a speciall preparation for this day.

What to doe vpon the Lords day in the morning.

First, awake early, and arise betimes as thy age and health wil suffer thee: the sooner vp, the more ready

ready for holy exercises, and longer time for them: *It is meet thou shouldest as soone rise for the Lords seruice to the soules safety, as in the weeke day for thy selfe, or earthly master to get maintenance for the body.*

Secondly, being thus risen and ready, bee earnest and ardent in prayer, and therin, *first*, for thy Pastor and Teacher, that God would enlarge his gifts vpon him, that hee would giue him vtterance and liberty of speech, that hee might speake powerfully, that the spirit might work both in him, and by him effectually; that so he him-

selfe

ſelfe might be a preacher in word and works, a liuely paterne of his doctrine in a holy life and conuerſation: *then* for thy ſelfe, and the reſt of the hearers, that they might haue prepared harts as good groũd for the Lords ſeede, that they might bring forth plentifully for the Lords harueſt, for your miniſters encouragement, and your owne comfort. After this, reade ſome portion of Scripture, with the text to be handled, if hee goe on with a ſcripture, calling to minde what hee hath ſpoken, & where hee left, that ſo you may prepare your

ſelues

ſelues better to that which remaineth: and ſo with ſome ſweete Pſalme of comfort praiſe God. Pſal. 14. & 92. & 95.

Thirdly, and laſtly, after all theſe things ſpeedily diſpatch all buſineſſe of abſolute neceſſity, auoide whatſoeuer is ſuperfluous, leaue as few as poſſibly may be at home, make haſt to the aſſembly, and thinke whether thou art going, looking to thy feet before thou enter into the houſe of the Lord, and be more ready to heare, then to offer the ſacrifice of fooles.

Of mens vnpreparedneſſe to Gods houſe.

Gaius. *Oh Lord God, how vnpreparedly come moſt into*

into Gods house, wee doe vsually rush into the holy assemblie, without doing any of these duties; from worldly businesse stuffed with cares of this life, which choke the seed of Gods word: some out of the Alehouse, with red faces, bidding defiance to all sober spirits: other hardly gotten from their beds, having not shaken off their idlenesse, and perhaps their wantonnesse; other spend all the time in dressing and attiring themselues, that they may come to see, and to bee seene, into the congregation, as the diuels ensigne-bearers of vanity & pride. Some come with couetousnes, as Iudas; *some with hypo-*

hypocriſie, as Ananiah; *ſome with enuie, as the Phariſies; ſome with Prophaneneſſe and mocking ſpirits, like the Iewes; ſome to cauill and catch aduantage, as certaine did in* Ieremies *daies; ſome come for companie, as good fellowes, not for conſcience; ſome onely of a faſhion, and of a cuſtome taken vp vpon a kind of religion, but neither knowing why, nor wherefore, nor euer learning any thing for their reformation. Some come for feare of man, but not of God; moſt that come, come as the people did to* Ezechiel, *to heare, but very few to doe; becauſe, indeed, they come not thus in a con-*

conſcionable preparation. But I haue beene too long in this ſorrowfull complaint, ſhew me, I pray thee, what I am to do, in the open congregation?

How to carry our ſelues in the open congregation.

Iohn. 1. Be thou reſpectiue of Gods preſence, & the preſence of his holy Angels.

2. Shew a reuerent behauior in thine eies, countenance & geſture of thy whole body, whether it bee ſtanding, ſitting, or kneelings.

3. Wholly addict thy ſelfe to attentiue hearing, ioyning with the miniſter and the reſt of the congregation in all the publike exerciſes, in the preaching of

of the word, in administration of the Sacramẽts, in distributing to the poor in their necessities, in prayer, and singing of Psalmes vnto God.

4. Auoid all wandring thoughts, idle gazing, drowsie sleeping, superstitious praying there alone; also priuate reading, and whatsoeuer may shew either neglect, or contempt of the publike administration of holy thing.

5. Continue constant with the congregation, abide to the end, and conclude with the rest; depart with a heart lifted vp vnto God, for such heauenly

uedly means of ſaluation: and ſo goe forth with a reuerent and a holy behauiour in reſpect of God, of his Angels, of Gods Miniſters and his people, and in reſpect of departing ſo immediately from ſuch holy and heauenly exerciſes, and alſo in regard of the place (but without ſuperſtition) ſet apart to ſo holy an end.

Gaius. *Alas, alas, how contrary heereunto are the moſt, and how defective are the beſt? I may mourne heauily for the multitude, and much lament my own wants: but as I heare now my dutie, ſo will I endeauour to performe*

forme by Gods grace more carefully hereafter, the present desire of my heart, and therefore proceed (thou best beloued Apostle of the Lord) to teach me what to do, when the publike seruice to God is ended?

Iohn. 1. Preuent al present occasions of worldly vnnecessarie communication.

2. Betake thy selfe a while to some priuate place for priuate meditation and prayer vpon that which thou hast heard & remembrest.

Our duty after publike seruice of God.

3. Receiue that day so much nourishment only, as may satisfie for necessi-

tie, auoiding ſuperfluitie, ariſing of variety, which may cauſe drouſines, dulneſſe of ſpirit, and hinder thy meditation.

4. Vſe conference with other, and occaſion them to holy ſpeeches: if thou doeſt doubt, thou mayeſt perhaps bee reſolued, if thou haſt forgot, the memories of other may help thee, as alſo giue thee vnderſtanding in that thou thy ſelfe knoweſt not.

5. Being diſpoſed to be merrie, ſing Pſalms, abandon fooliſh and leaud ſports, and vaine companie.

6. Forget not this day to

to ſhew forth workes of mercy, to viſit the ſicke, to relieue the poore, and to comfort the afflicted.

Laſtly, in the end of the day, praiſe God for the comforts thereof, remember what thou haſt heard, and that which eſpecially, concerned thy ſelfe; make ſome vſe of all, but forget not that, pray for a bleſſing, reſolue to put what thou learneſt, into daily practiſe, and then before thy reſt, fall to thy daily deuotion, and in all good things bee euer conſtant vnto the end.

Gaius. *O Lord grant me ſo great mercy, how happie*

were I, if thus I could doe! I earneſtly deſire it, Oh that I could attaine vnto it. This were indeed a bleſſednesſe here, a heauen vpon earth, a celeſtiall felicity in a terreſtriall place in this wretched ſtate of miſerie. This pearle, if I could purchaſe, I offer willingly to giue away all my carnal pleaſures, al my worldly profits, all vaine honour, and my ſelfe wholly for the loue of it. For what am I, if I had all the world, without the effectuall ſauing power and grace of the word? if I had all pleaſure, and had no portion in the heauenly Paradiſe? If I had all honour, without certaine hope of heauen?

men? Woe would bee to mee, endleſſe woes would ſeaze vpon mee. I will therefore now reſolue to walke with God, ſeek fellowſhip with the faithfull, and abandon the waies of wickedneſſe, whatſoeuer befalleth mee in this preſent world.

Iohn. A moſt bleſſed reſolution: ſweet ſoule go on and proſper: looke for ioyfull fruits of thy bleſſed labour by well doing, thou ſhalt haue aſſured hope of Gods fauour; boldneſſe in Chriſt to go vnto God; who will be to thee a Father, the Spirit a Comforter, as Chriſt thy Redeemer and Iuſtifier.

Feare not death, dread not hell, heauen is thine inheritance. The godly pray for thee, Angels accompanie thee, the Law will not curse thee, the Gospel is for thy comfort, and thy conscience will speake peace vnto thee. Satan dare not claime thee, God doth acknowledge thee for his owne, and hath thee in his safe keeping to bring thee to heauen.

Gaius. *Blessed man of God, thou beloued of the Lord: thou hast comforted me, and spoken comfortably vnto thy seruant, the Lord recompence thy worke, and a full reward bee giuen thee of the*

the Lord God of Israel, and now behold thy seruant, and the seruant of the Lord, bee it vnto mee according to all these thy words.

Yet (good Sir) before I end, I must needs craue a little more helpe. I was aduised to pray vpon the Sabbath day in the morning, before I goe vnto the publike congregation, and in the euening, when the day is ended, vouchsafe, I beseech thee, to help my weaknesse heerein also, and to set me downe, how to pray morning & euening, on the Sabbath.

Iohn. Friend *Gaius*, I am ready to further thy gracious desires in al good

things, much reioycing in thy vnfained loue to the Lord, and to the holy exerciſes of religion; I heartily wiſh thee heerein all happie ſucceſſe, ſuch feruencie, ſuch growth, ſuch conſtancie, as thy example may moue many to imitate thy vertues, and to ioyne with thee in the way to eternitie. Thus therefore mayeſt thou, or to the like effect, pray in the morning.

A Prayer for the Sabbath day in the morning.

O Lord our God, whoſe will and commandement it is, that wee ſhould keepe holy this day, as ſet apart, for the publike worſhip and ſeruice of

of thy most holy name.

Now I do heartily beseech thee, in thy tender compassion and mercy, so to looke vpon me in Christ Iesus; that my sinnes may not be a wall of separation betweene thee and me, but that of thy gracious goodnesse through my blessed Sauiour, I may obtaine full remission of all my sinnes; and by him the gift of thy most holy spirit, which may happily prepare and make ready my heart, that I may goe to the holy assembly of thy Saints, as well prepared ground, fit to receiue the good seed of thy most holy word.

Oh Lord, open mine eyes to see thy truth, mine eares

encline to harken attentiuely, bend my will to follow what I shall heare, that I may not be a bare hearer, but a doer of thy word.

Giue me wisdome to iudge of the truth, humility to receiue it, faith to beleeue it, conscience to practise it; make it vnto me the Sauiour of life vnto life, a word of reconciliation, that I may for euer by it, be wonne vnto thee.

Withdraw my mind and affections wholly from euery thing, that may hinder mee from the performance of my duty this day in thy diuine seruice.

Take from me, blindnesse of mind, dulnesse of wit, disorder-

orderlines of affections, deadneſſe of ſpirit, hardneſſe of heart, vnbeleefe, pride, ſelfe-conceit, preſumption of mercy, and wicked prophanenes, that ſo I may not contemne, nor yet make light account of thy holy ordinances, the word read and preached, the adminiſtration of the Sacramẽts, prayer, and thankeſ giuing, with the whole congregation.

Being ſet to heare (good Father) bleſſe me from wandring thoughts, vaine imaginations, Satans ſuggeſtions, drowſineſſe of the fleſh, and whatſoeuer is an enemie to the ſauing hearing of thy bleſſed word.

Sanctifie

Sanctifie my vnderſtanding rightly to conceiue, my memory to retaine and keepe, and my heart truly to affect what thy ſeruant ſhall ſpeake vnto mee, and to the reſt of thy people this day.

O Lord, open his mouth, that hee may ſpeake onely thy truth, enforme his vnderſtanding, ſettle his iudgement, enflame his affections with that truth which he ſhal deliuer vnto vs, and guide ſo his tongue, that he may ſpeak wiſely, ſeaſonably, aptly, and alſo with great power of thy ſpirit to the heart and conſciences of euery of vs his heareers ſo, as we may liuely feele the power of thine owne ordi-

nance,

nance, and may also truly say of him, that thou, Lord, art most assuredly with him.

Giue mee, and the rest of thy flocke, this grace, (O Lord God of heauen) I doe humbly beseech thee, that as hee shall teach soundly, aptly and powerfully; so wee may all most humbly submit our selues vnto his ministery, as well when hee conuinceth our errours, rebuketh vs of sinne, and threatneth Gods fearfull plagues for the same; as when he preacheth peace to the penitent, and comforteth the sorrowfull spirit.

Oh let vs not make exceptions against any thing commanded him to speake: but rather

rather iudge him the more faithfull, and so to loue him more for the truth sake, and for his sincere handling of the same.

Qualifie him euery way for vs, as he may go wisely in and out before vs, in soundnesse of doctrine, in holinesse of life, in humility, in godly grauity, with wisedome and authority familiarly conuersing among vs.

And for his encouragement, make vs willing to frequent diligently the Church, to heare attentiuely, to abide reuerently, and to learne of him gladly, not to looke vpon his humaine frailties, but in true loue to passe them by, to make

make much of him, leſt wee ſtumble at his doctrine. Make vs conſcionable towards him in his maintenance, to deale vprightly and liberally, that hee may doe the worke of his miniſtery cheerfully.

And when we haue heard thy word, bleſſe vs (O Lord) with conſcience of holy meditation and prayer; ſuffer not me, nor any of thy ſeruants, as the common cuſtome is, to be content onely to heare, and to remaine ſtill in ignorance and errour, to come and goe, and yet neuer the better; let not thy word ſo be the ſauour of death vnto death, to our deeper condemnation.

O Lord pardon my former

negli-

negligence, and forgiue vs all this wretched prophaneneſſe, and careleſneſſe of our ſalua-tion, as if we were either ſoul-leſſe, or ſenſeles: Lay not this ſin (O Lord) vnto our charge but afford vs thy grace to heare, & in hearing to learn, and in learning to beleeue, & ſo to profeſſe conſtantly, and practiſe religiouſly euery day more & more, till we become perfect in Chriſt Ieſus.

Giue mee grace (O Lord) to auoid all occaſions of pro-phaning this day; keepe mee from ill companie, and from all vaine, carnall, & world-ly minded people, which may withdraw my heart and thoughts from better things.

Cauſe

Cauſe me to make conſcience of my whole carriage, of my thoughts, words, and deeds, that by vaine talke, leaud ſports, light behauior, vnneceſſary buſineſſes of the world, I may not my ſelfe bee guiltie of prophaneneſſe, neither by example may moue others to doe amiſſe.

Let my thoughts be vpon that which I haue heard, and other heauenly things, my words vttered to tend to edification. Let my mirth be that heauenly melody, ſinging Pſalmes to thee (O Lord) in my heart; and my companie ſuch, as I may either learne good from them, or doe ſome good vnto them; that ſo the

day

day thus set apart wholly to thee and diuine exercises, wee thereby may the better be furnished and made able in the weeke following to do the duties of our calling conscionably, in all truth and equitie, to thy glory and our owne cõforts, & that for Iesus Christ his sake, our only Lord & Saviour, in whose name, for my selfe, for this congregation, and thy holy Church vniuersall, I call vpon thee further, saying, Our Father, &c.

Gaius. By the helpe of my God, I will surely make more conscience of this dutie, then I haue hitherto done. I well perceiue the necessity of praier before;

before; for indeed, Paul *may plant with his profound learning, &* Apollos *may water by his powerfull eloquence, but all is nothing, except God giue the encreaſe; except hee giue eyes to ſee, eares to heare, and hearts to vnderſtand, the Teacher ſhall teach in vaine, and we alſo heare in vaine.*

Iohn. Thy reſolution (*Gaius*) is very good; and thou haſt alſo well conſidered of the neceſſity of prayer before thou doeſt go to Gods houſe. Verily, the neglect of this holy dutie, and the comming of people ſo prophanely to Gods worſhip (as thou formerly haſt complained)

ned) without due preparation, is the very cauſe, why men reape ſo ſmall fruit by the meanes. Curſed is their irreligious cõming, their curſed cuſtomarie ſeruing of God, their helliſh luke-warmeneſſe, their preſumptuous prophaneſſe, without any feare of God, eſtimation of Gods ordinances, reuerẽt reſpect of his miniſters or care at all truly, of their owne ſaluation. Oh daies without pure deuotion! O times for temporizers!

But goe thou on (good *Gaius*) as thou doeſt; and as thou ſtil reſolueſt to do; he that is filthie, let him be filthy

filthy ſtil, follow thou not their guiſe: pray continually, and the Lord deliuer his people from the tentations of the times of lukewarmenes, and *carnall ſecuritie* in a worldly peace, which is *the blũter of zeale, the death of true deuotion, the very priſon of ſincere pietie, the breeder of Atheiſme, the cauſe of the contempt of religion, the nurſe of proud preſumption of mercy*, of vanity & wantonneſſe, with all kind of wickedneſſe.

Gaius. *Sir, woſull experience hath proued this for truth, in many ages; I haue learned it; but by your words I haue more reaſon to conſider*

der of it. And therefore the Lord directing mee, and in his mercy making good these fatherly aduiſements vpon me, that I may haue the grace to follow the ſame. I hope hereafter to auoid better the occaſions of euill, and the intrapments of Satã, & this ſeducing wicked world, which I will daily pray for, and in mercy I hope the Lord will heare me.

But (reuerend Sir) leſt I be too tedious, let it pleaſe you to finiſh this work, in adding that one thing remaining, which is a forme of prayer vpon the Sabbath day in the euening.

Iohn. Hauing meditated ſome-

ſomewhat before, of the doctrines, vſes and inſtructions deliuered, of the benefit of the Sacraments, of the excellency of religion, as alſo of the publike worſhip, of the diuine exercíſes, and of the fellowſhip of the godly; and in like manner, hauing conſidered what good thou haſt receiued thereby, wherein informed for rectifying of iudgement, wherein inſtructed to follow vertue, wherin reproued for amendmēt of life, wherein conuinced of errour, wherein comforted concerning affliction, and ſtrengthened againſt tentation,

tation, thou mayest thus, or after such a like maner, both heartily praise God, and humbly pray vnto him, as followeth.

Euening Prayer for the Sabbath.

O Lord God, most gracious and mercifull Father, I doe render vnto thy heauenly maiesty, all humble & hearty thanks, praising and lauding thy most holy name, for that of thy great compassion thou hast affoorded vnto mee and thy people, the preaching of thy word, the effectual means of saluation, to as many as truly beleeue.

Oh how pleasant is thy dwelling place to all that delight in goodnesse! better is

one

one day in thy house, then a thousand yeeres elsewhere: right ioyfull are the feete of thy faithful messengers bringing to vs poore soules the glad tidings of peace.

Oh that I might dwell in thy house for euer; I had rather bee there a doorekeeper, then dwell in the tents of the vaine and wicked, though mighty in the world. Surely there is no company comparably to the blessed communion of Saints, who are Christs members, the temple of the holy Ghost, and hee in the middest among them.

Make me highly to esteeme of the publike assembly, where thy word is preached, and thy

name called vpon, and cause mee euer to bee vnfainedly thankfull for the same.

Oh, it is thy exceeding great mercy towards me, and towards vs all this day, that wee may with such freedome and liberty enioy that truth in peace, which the blessed Apostles taught and sealed with their blood; which many thousands of Saints after thē did professe and maintaine with their very liues in the middest of bloody persecution, because otherwise they could not enioy the benefit of the word.

What ingratitude were therefore this in vs, if wee should not laud thy name, & daily

daily ſing praiſes vnto thy moſt diuine Maieſty, which haſt thus in ſo great mercy dealt with vs, that may without feare of open enemies keep publike meetings, & frequent thoſe places ſet vp in the honour and praiſe of thy bleſſed ſonne Ieſus?

How vnworthie ſhould we make our ſelues of this vnſpeakeable grace and fauour, if wee ſhould careleſly neglect (as too many doe) ſo great meanes of our ſaluatiõ? Thoſe that died for the truth, may well perſwade vs to the loue of the truth; and they that ſhead their blood for preaching it, others alſo, who rather then they would not heare it,

and enioy the benefit of it, were contented to hazard their liues, they may iustly condemne vs of negligence, and shall rise vp in iudgement against vs, if wee will not leaue our vaine pleasures, and our worldly profits for it.

O Lord our God, lay not this iniquitie to our charge, the too much neglect, if not contempt of the sauing meanes of saluation, thou mayest in thy iust iudgment vtterly deprive vs of all meanes of our spirituall life, of all grace, and heauenly comforts; for that, indeed, we doe not so esteeme of the ministerie of thy word, and of the Gospell of thy Son, as we should.

Turne

Turne vs of thy mercy (O God) from the accurſed loathing, to a bleſſed louing thereof. And make vs to account of it, as a thing moſt precious, & to ſhew the ſame in a more earneſt ſeeking after knowledge therein, in a greater deſire thereof, with feruencie of ſpirit for the truth againſt ſinne in our ſelues and others; againſt ſuperſtition and idolatrie, againſt prophaneneſſe, againſt contempt of good gouernment, and baſe account of thy faithfull miniſters, then hitherto wee haue done: and cauſe vs to bring forth alſo better fruits, worthy the Goſpell of Chriſt, and our profeſ-

sion. That so it may appeare, that we be Christians indeed, professors in good earnest, sincere louers of the truth: that so these thy mercies may be established vpon vs, continued with vs, and propagated to posterities; whereby not onely we, but euen our children, & childrens children may haue cause herein with vs to magnifie thy name for euer, and for euer.

And here (O Lord) I call not vpon thy name for my selfe alone, and these thy people knowne vnto me, but for all thy whole Church euery where in all the world: remember them (Lord) in thy mercy: call those that are not

yet

yet called; confirme such as are; bring backe such as slip out of the way; resolue such as stand doubting; raise vp such as doe fall; comfort the afflicted; stand by such as be in combate with the diuell, with the world, or with the strong and violent streame of corruptions flowing out from their owne euill hearts. Stand by them (good Lord) helpe them for the victorie, and deliuer them from euill, and by thy grace euer either preuent their falles, or forgiue their offences.

Blesse these particular Churches of England, Scotland, and Ireland, and herein especially the principall mem-

ber of the same, our dread Soueraigne the Kings Maiestie, the Queene, Prince Charles, Fredericke Prince Elector, and the Lady Elizabeth, the Honourable Councell, and worthy Nobles, the Ministery and Ministers of thy Gospell, and all Schooles of learning, for the furtherãce of religiõ.

Lord continue peace among vs, vnite our hearts in one in the truth, and for the truth: cause iustice in true iudgmẽt to bee maintained, grieuous wrongs and oppressions to bee vtterly suppressed good, works of zeale, mercy, & piety to be euery way furthered, and the instruments to be highly aduãced. And if there be any enemies

mies to thee (O God) and to thy people maintaining that man of sinne, (O Lord thou mighty God of heauen) reueale them to the world, discouer all craftie Achitophels, *set thy selfe against them, and all wicked seducers misleading thy people by errour into Antichristian superstition and idolatrie, and either conuert them, or confound them, for the safety of thy people and their great peace, yea for the more full manifestation of thy hatred against that man of sinne, against that tyrannicall regiment, and that bloody persecuting power, with all the trecherous, and traiterous adhe-*

rents to the same; and this doe, (O Lord) for thy owne name sake also, euen for the merits of Christ Iesus our only Lord & Sauiour, in whose name we pray vnto thee, as he hath taught vs saying, Our Father, &c.

Gaius. I giue vnto thee, (thou mã of God) most humble thankes for this so great labour, vndertaken for my sake. I wish I could recompence this thy so great goodnesse: but albeit I cannot, I doubt not, but he that is able, and hath promised to reward euery good worke, hee assuredly will, to whom I shall daily pray, that hee may recompence,

pence, and euerlastingly blesse thee for euery good deede, euen so, Amen.

Iohn. I thank thee (good *Gaius*) I haue done but my dutie, of God I deserue nothing: of thee, for a requitall, I looke for no more, but that, which I know already thou wilt do, euen constantly make to a good vse of al. Therin the Lord blesse thee, and I am satisfied, and so farewel, till our next meeting.

Gaius. *The Lord be with thee my Father, my Father, and his holy Angels take safe custodie of thee for euer and euer. Amen.*

FINIS.